



# ADVERTISEMENT.

**T**He Reader may be assured, That the following Pages were Penn'd by one that had sufficient Authority for all the Matters of Fact relat'd therein. And the Author mentions them not with a Design of Aspersing; but, on the contrary, is most heartily sorry they are true; Yet thinks it his Duty to shew his Country their Impending Evils, that by God's Mercy and their Prudence they may timely divert them.



LICENSED,

April 30.  
1689.

J. FRASER.

KING WILLIAM, OR KING LEWIS.

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The Inevitable Necessity these Nations lie under, of Submitting wholly to One or Other of these Kings; and that the Matter in Controversie is not now between King WILLIAM and King JAMES the Second, but between King WILLIAM and King LEWIS of France, for the Government of these Kingdoms.

**A**T the first breaking out of these Motions in our Countries, there was nothing more earnestly enquired after, than the Secret League with *France*, for the Subversion of the Laws and establish'd Religion of *England*: And there was a misguided Party amongst us, who finding hitherto that no such abominable Contrivance was publickly proved against the late King *James*, that therefore he was never guilty of any such evil Machination; and some were so far misled, as from hence to doubt, whether he were guilty of some other Enormities that were objected against him. But to those it may be sufficient to answer, That the then Prince of *Orange* did not in his Declaration publickly charge King *James* with any such League; and therefore the World cannot object against King *William*, that in this Matter he has falsely aspersed him. There is nothing contained in that Declaration (which I suppose is the Summary of what King *William* has to object publickly against King *James*'s Proceeding) that the most Devoted to King *James*'s Party can possibly deny; it contains nothing but Publick Matter of Fact, transacted before the Face of all the Nations;

ons; save only in the Matter of the Pretended Pr. of *W.* which is a thing so ridiculous and despicable, that the Nation has not thought it fit to be taken notice of, or insisted upon. So that granting the *Earl of Essex's* and *King Charles* the Second's Death to be unjust Accusations, which have never been otherwise mentioned than as *Vloffe-horse Chat*, and in some idle Pamphlets published by Private Persons; and granting even the *French League* to be so too; there remains many and grievous Accusations, certainly true, and sufficient to make us conclude with *the incomparable Grotius*, That *Voluntas Regendi & perdendi Populum consistere nequeunt*. But what if the *League with France* be not yet publicly proved? I hope by this time the Eyes of the Nation are so opened, that now there needs no such Ceremonious Process. King *James* the Second deserted his People, abdicated his Kingdoms, leaving the Throne Vacant, and his Kingdoms in the first State of Nature, without Government or Head; and threw himself into the Arms and Bosom of the *French King*, the most inveterate Enemy to the *English Nation* and Government both in Church and State: To him he applied for Help and Succour in the Distress he had brought on himself, by observing the Measures set him by *France* and *Rome*, for the utter Extirpation of the Protestant Religion in these Kingdoms: And the Ambitious *French Monarch* presently lays hold on this Opportunity, receives him graciously, and promises all Assistance. Great Preparations are immediately ordered at *Brest*, for *Ireland*; and after the *English King* had received his full Instructions from *Lewis* the Fourteenth, and was put under the Tutelage of two or three *French Generals* for managing the War, and *French Treasurers* and Officers for managing the Revenue, together with *Monsieur d'Avaux* for giving Instructions, he embarked for *Ireland*, with a great Stock of Money and Arms.

It was expected, and certainly promised, by several in *England* that stood very well affected to King *James*, tho' not of his Religion, That as soon as he should put his Foot  
on



on ~~this~~ Ground, he would immediately begin with all Lenity and Mercy to his Protestant Subjects, he would wholly cast himself upon them, by turning out *Yrconnel*, and committing the Sword to a Protestant Governour; by admitting Protestants, especially of the Church of *England*, into all Employments both Civil and Military: For this they knew was the only Measures he could reasonably take, for the regaining the Hearts of his Protestant Subjects in *England*, and of obtaining once more his Deserted Throne. But what difference is there between *English* and *French* Politics? Instead of these Methods, as soon as he arrived at *Dublin*, he was Addressed by Speeches from some *Irish* Popish Bishops and Clergy, (particularly by Bishop *Terrell*, *Yrconnel's* Secretary, and Doctor *Moor*) advising him to consider his Papist Subjects of that Kingdom for all their Sufferings these Thirty last Years, and to restore them to the Churches and Possessions which had been so unjustly usurped from them. (They should have added, for the horrid Rebellion they had raised in Forty one; and for the many thousands of Barbarous Murders committed by them to maintain the Romish Religion.) Monsieur *d'Avaux* also at his Publick Audience as Ambassadour from his Most Christian Majesty, advised him in his Master's Name to the same Favours towards his Catholics of that Kingdom. Whereupon immediately the few Protestants that remained in Employments, were commanded to lay them down: Not a Protestant was allowed to sit in Council, or bear Arms; Lord *Granard*, Lord Chief Justice *Keating*, Sir *John Davis*, Sir *Thomas Newcomen*, Colonel *Russh*, &c. were all laid aside, and no one permitted to hold any Place, but Papists; tho' these Gentlemen went as far to serve the King, as made some suspect them for being of his Religion. But a signal Example we have of his Majesties Gratitude to those that serve him, in the late Bishop of *Chesster*, who coming with him out of *France*, died at *Dublin*, and was so miserably Poor, as to want Common Necessaries; and being dead, was buried at the Charge of a Charitable Prelate there.

But to proceed: The Protestants, who for two Months before King James came into Ireland had suffered most grievous Violences and Wrongs from the Irish Soldiers, being Pillaged and Robbed of all their Cartel and moveable Goods, thought that upon his Majesty's Arrival they should find some Protection, or Abatement of their Troubles; but upon several Complaints made by them to the King for Injuries received, he would answer them, That he would do for them what he could; but they never received further Satisfaction or Justice: And particularly, the Lord Galmoy had in the North most barbarously cut off a Gentleman's Head, and made the Gentleman's own Son carry it on a Pike in Triumph before his Regiment: Upon Complaint of this to the King, he seemed mightily displeased at the Bloody Inhumanity; yet the Lord Galmoy, the very next day after the Complaint, carried the Sword before his Majesty to Maf. When the Protestant Bishop of Meath, with a Body of Clergy-men, waited on the King, the Bishop addressed himself to him in this manner: "May it please your Majesty, *The Clergy of this City of Dublin, with several of the Rural Clergy, that are retired from this Country for Safety, attend your Majesty, to congratulate your Arrival in this Kingdom; and do humbly implore your Royal Protection to them, their Churches, and Religion; desiring that from time to time they may be admitted to make their just Complaints of those Injuries they have lately received: His Majesty's Answer was, That he would protect all Men in their Religions and Properties; and as for the Wrongs that had lately been suffered by several,* *was impossible, in these Times of Commotions, but such would happen; but he should as far as he could prevent and redress them: However, if I am Invaded in this Kingdom, as I have been in England, I must secure my self as well as I can.* What could the King possibly intend by this last Expression? Can it be otherwise, than that as he found the Protestants of England desert him upon the Invasion, and some of them fly over to the Prince's Party, he would prevent the like Trick in Ireland, by cutting them all off, or securing them under close Confinement? Now what reason have Subjects

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to trust a King, that will nor trust them? When the Band of Mutual Credit is broken, all Government fails immediately. But that we may see more plainly, that King James never designs any more to trust his Protestant Subjects; but to oppress them, and utterly to extirpate their Religion from these Nations; I shall here relate a remarkable Passage that was lately between a Protestant Clergy-man of Dublin, and an Irish Lord who came thither with King James out of France.

The Clergy-man said to the Lord, That he hoped now the King was come amongst them, he would protect his Protestants, and redress them in those Injuries they had of late groan'd under; and not only so, but that his Majesty would be more than ordinary kind and favourable to them, advancing them to Places of Trust and Power, and granting them a Share both in Civil and Military Employments; for that this was the most probable Method for gaining on his Protestants of England, by whose means only he must expect, if ever, to be seated in his Throne. To this the Lord (who is one of the best sense amongst them, and coming with the King from France, does certainly know all their designed Measures) made this Return; That his Majesty was naturally Merciful and Compassionate, and that he would, as far as he could, prevent all Injuries to any of his Subjects. But for doing this with the Design you mention, or for his trusting his Protestants, I am sure you 'tis far from his Thoughts: Both he and we had rather he should hazard and lose Forty Crowns, than be oblig'd to his Protestants for the Possession of his Kingdoms. He can never expect to come in by their means, unless tied and fetter'd with Conditions, which he cannot, nor shall not observe to them. 'Tis by the Force of the Arms of his good Catholics, and by Assistance from the Glorious Monarch of France, that he designs to regain his Dominions: And then he comes in free and boundless, like an Absolute Conquerour, and shall afterwards do what he pleases.

By this we may plainly see, what King *Jacob*, by Division from King *Lewis*, designs. And if after all this, the Eyes of the Nation are not enlightened, we are all deserv'd to be Blind and Miserable. But that is to God, and a great measure, these Proceedings of King *Jacob* in *Ireland* have had their natural Effect on several good Protestants; that before were pretty well inclined to his Government; but by these most unreasonable Methods which he has taken in *Ireland*, contrary to their expectation, and his own visible Interest; they are clearly taken off, and have abandon'd him to be destroyed by the Measures set him by *France*; and are resolv'd to stick firm to the Protestant Interest; under Their Majesties King *William* and Queen *Mary*, on whose auspicious Government the Protestant Religion, not only of these Kingdoms, but of all *Europe*, does wholly rely.

For should King *Jacob* succeed in his Designs, we may plainly see what we are to be brought to. And after that, what will follow? We shall be mail'd a Prey to *France*, whose restless Contrivances have been bringing that about these Twenty Years; for which this seems to be the most convenient Opportunity that ever presented. *Holland* must certainly expect to be suddenly destroy'd by that ambitious Monarch; and then I propose to the Consideration of all thinking Men, whether he will for *England* be quiet, tho' under the Government of his Dearly-belov'd Catholick Brother King *Jacob*? No certainly, he knows well enough, that King *Jacob* has neither the Conduct nor Power to defend his Dominions from his Powerful Neighbours. He has lately supply'd him with Money, Ammunition, and Arms, in great Quantities; and is yet making greater Preparations for him at *Brest*, designing to Land an Army of Forty or Fifty thousand *French* in *England*, or some other of these Kingdoms; on purpose to conquer them. And can we think, that he does all this merely out of a Principle of Generosity and Honour, for Re-establishing his Brother? All the World knows, the *French* King's Generosity extends no farther than his Interest; and in his most glorious Atchievements, he has his secret



secret Designs. What then can he more reasonably intend, than that one day or other *England* may be brought to a severe Account for these vast Expences; and the Non-repayment of them, may be a sufficient Pretence of War, whenever he pleases. Moreover, we may plainly see, the *French King* uses *King James* in this Juncture meerly as a Stalking-Horse, over whose Back he designs to render himself Master of these Kingdoms. By his Covert he has already got strong Footing in *Ireland*; All there is transacted, even at this time, by *King Lewis*: *King James* has only the empty Name; *Monsieur d'Arvaux* gives all Instructions, and was sent there by the *French King* so to do. The *French Officers* manage the War against the poor Remains of struggling *English* there: Only *King James's* Name is used; but he has nothing to do in the whole Affair. And even in the Treasury for Disbursing the Money, 'tis perform'd solely by a Treasurer sent out of *France*; and *King James* has no more Power in the Matter, than the King of *Bantam*: And several *Irish Officers* are displaced, to give way for those *French Plenipotentiaries*. So that already we may reckon his *French Majesty* sole Master and King of *Ireland*. If therefore these Measures are taken there, what may we suddenly expect in this Place? The same *French Power* that has seized on that miserable Kingdom, will soon overspread this, unless we unanimously unite together under their Majesties *King William* and *Queen Mary*, for opposing this Deluge of Tyranny that threatens us. And in doing this, we may plainly see, that we oppose not *King James*; his Name is an empty Sound, used only as a Cheat upon the People: 'Tis the Great *Leviathan*, the Tyrannical *Lewis*, that implacable cruel Enemy to the Reformed Religion, whom we oppose. He has of late been so puff'd up with these nauseous Flatteries offered him by his Barbarous Clergy, for his glorious Extirpation of Heresie, that he will venture half his Kingdoms at this Juncture, to render himself Master of *Great Britain* and *Ireland*, that he may practise the same Cruelties here, for bringing us over to the detestable Abominations of *Rome*. And when the Protestant Religion is suppressed in *Holland* and

*England*, there's an end of it over the Face of *Europe*. In *France* 'tis already vanish'd, and the Lesser States of *Germany* will soon be reduced : So that at present the universal Concern of all the Protestant Princes seems engaged in this Juncture. And as we cannot mistrust God's good Providence in preserving our pure Reformed Religion, notwithstanding all Attempts of Wicked Men ; so we cannot doubt of an hearty and unanimous Agreement of all Good Men to the only visible Means for the effecting thereof ; which is an intire Adherence to Their Majesties King *William* and Queen *Mary*, in whom, as our late Deliverance, so our future Safety seems wholly wrapt up. Under their Government, if *Great Britain* will be at uniry in it self, *Great Britain* will be safe and happy : Happy in a Pure Religion, just Laws and Liberties, and a flourishing Trade. *Holland*, our Potent Allie, will be able to secure it self, and help us ; and in so doing, to confirm the Protestant Interest all over *Europe*. And all other the Injured Princes of *Christendom* will be able to take their just Reverges against *France*, that aspiring Monarch, who, to gratifie his Ambition, has basely abused all the Princes of *Europe*. Wherefore their Interest seems also involved in the present Affair, and they are obliged to hinder the *French* Tyrant from trampling these Nations under foot. I hope I need say no more to make us unite. I shall add but one word to the scrupulous Clergy-men, some of whom do yet seem to hesitate and make a pause. Is it for fear of injuring the Church, that you do thus ? (And I see no other Reason you can possibly pretend.) Is it that you fear the Church of *England* should be undermined by some other Reformers ? Consider with your selves, whether we ought to stand upon the Interest of any one Church or Congregation, when the Concern of the Universal Protestant Church is in hazard ? Can you expect, if King *Lewis* (for I will not mention King *James*, as being only a pretended Name, as he himself, if he had any Consideration, may perceive) Can you expect, I say, that either you, your Churches, or Religion shall be preserved ? No certainly, you cannot, except you are blind. What then remains to be done ?

done? Let us unanimously joyn in our Prayers to Heaven, in behalf of King *William* and Queen *Mary*, That God would protect and preserve them, and strengthen their Hands to the accomplishing that great Work which they have so happily begun, and hitherto so successfully carried on with the joint consent of both Houses of Parliament, wherein all things have hitherto been carried on, for the Advantage of the Church of *England*, and by God's Blessing and our own Unity will so continue. But if by our own Divisions and Animosities amongst our selves, we give King *Lewis* a signal Opportunity of destroying us, we shall be the most contemptible, as well as the most miserable Nation upon Earth, and our Ruine will come upon us unpitied. How ridiculous will it appear in the Eyes of the present Generation, and how despicable will it sound in the Ears of Posterity, that the *English* Nation (hitherto reputed for its Wisdom and Constancy) should thus happily begin, and carry on their own Deliverance and Security, and in the Middle-way resign both to a perpetual Overthrow.

FINIS.

Books lately Printed for Richard Chiswell.

**A** Letter written by a Clergy man to his Neighbour, concerning the present Circumstances of the Kingdom, and the Allegiance that is due to the King and Queen. 4°.

The Case of Allegiance in our present Circumstances considered, in a Letter from a Minister in the City, to a Minister in the Country. 4°.

A Sermon preached at *Fulham*, in the Chappel of the Palace, upon *Easter-day*, 1680. at the Consecration of the Right Reverend Father in God *Gilbert* Lord Bishop of *Salisbury*: By *Anthony Horneck* D. D. 4°.

The Judgments of God upon the *Roman Catholic Church*, from its first Rigid Laws for Universal Conformity to it, unto its last End; With a Prospect of these near approaching Revolutions, viz. The Revival of the Protestant Profession in an Eminent Kingdom, where it was totally suppressed. The last End of all *Turkish* Hostilities. The general Mortification of the Power of the *Roman Church* in all Parts of its Dominions. By *Drue Cressner* D. D.

A Breviate of the State of *Scotland*, in its Government, Supreme Courts, Officers of State, Inferiour Officers, Officers and Inferiour Courts, Districts, Jurisdictions, Burroughs Royal and Free Corporations. Fol.

An Account of the Proceedings of the Convention of the Estates of *Scotland*, from their first sitting down to this time; which will be continued Weekly.

An Account of the Reasons which induced *Charles II.* King of *England*, to declare War against the States General of the United Provinces in 1672. and of the Private League which he entred into at the same time with the *French King*, to carry it on, and to establish Popery in *England*, *Scotland*, and *Ireland*; as they are set down in the History of the *Dutch War*, printed in *French at Paris*, with the privilege of the *French King* in 1682. Which Book He caused to be immediately suppressed at the Instance of the *English* Ambassador. Fol.

A Discourse concerning the Worship of Images, Preached before the University of *Oxford* the 24th of *May*, 1686. By *George Tullie* Sub-Dean of *York*, [For which he was suspended.] 4°.

Some Considerations touching Succession and Allegiance. 4°.  
Reflections upon the late Great Revolution: Written by a Lay-hand in the Country, for the satisfaction of some Neighbours. 4°.

The History of the Desertion; or an Account of all the Publick Affairs in *England*, from the beginning of *September* 1688. to the Twelfth of *February* following. With an Answer to a Piece called *The Desertion discussed*, in a Letter to a Country Gentleman. By a Person of Quality. 4°.



